

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth ; for the Lord hath a controversy with the nations : he will plead with all flesh ; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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PROPRIETY OF ABANDONING NATIONAL PREJUDICES.

One of the effects that should follow the preaching of the Gospel is the elevation of its believers above the little, narrow feelings so common for many people to indulge in. Its believers should have largeness of soul, so that instead of looking upon the little spot of earth where they have happened to find being as containing everything that is beautiful and grand, and upon the race whence they have sprung as possessing all that is great and noble, they can look abroad upon the whole earth, and feel that it is their birthplace ; and upon the family of man, feeling that though inhabiting different regions, and in some instances speaking different languages, they are nevertheless brethren who have sprung from one lineage, all being equal recipients of the Divine goodness. Unless this be the feeling possessed by those who have embraced the Gospel, they have failed to profit by its lessons. One of the designs in its revelation is to make those who embrace it homogeneous.

The mission of the Gospel is to make men one—to make them citizens of one kingdom—namely, the kingdom of their Father and Creator. All lands are to contribute their *quota* to that kingdom, to the increase of which there is to be no end. It will collect its converts, not from one nation and country alone, but from every nation, kindred,

tongue, and people. And the man who imagines that his nation or race is better than others, and therefore entitled to some peculiar advantages over every other country's people, renders himself incapable of appreciating the extent of the salvation the Lord has extended to his children. We have noticed considerable of this national feeling among those who have been inexperienced in the Gospel ; and we have also heard of its existence among those who ought to have had sufficient experience to have known better. We have heard of it in this country manifesting itself among native Elders, in jealousy of the Elders from Zion ; though we are of the opinion that it has not, in every instance, been so much because they were Americans as because those who manifested this illiberality have been afraid that their influence would outweigh their own. We are borne out in this latter opinion by the fact that this feeling which we allude to is exhibited by the members but very little, if at all, being only witnessed in the Priesthood. But from what source soever this feeling may originate, it is unworthy of a man holding a membership in the Church of God. We never saw a person influenced by a contracted, illiberal feeling of this kind, but possessed a narrowness of soul that would seek to limit the salvation of the

Almighty, and not let it extend beyond the horizon that bounded his own short-sighted vision.

Those who embrace the Gospel in sincerity and meekness, of whatever land or race they may be, become citizens of the kingdom of God. Everything that is written—the whole spirit of the Gospel is at war with national distinctions, excepting in the case of the accursed seed. It ever breathes the sentiment expressed by Peter—"In every nation, he that feareth Him, and worketh righteousness, is accepted with Him;" or it finds utterance in the words of Paul—"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; for ye are all one in Christ Jesus." Though God has made distinction in lineage, those distinctions have been created by faithfulness or unfaithfulness on the part of the family or man in whose favour or against whom they were made. Originally all stood alike before Him. In the beginning the Lord could say to the man, who afterwards became a marked and an accursed man in the earth, and through whom that curse has been entailed upon posterity, "If thou doest well, shalt thou not be accepted?" Any unfavourable distinction that might concern him and his posterity was made by himself "not doing well," and causing sin to lie at his door. But the favoured seed has been scattered among the nations, so that heirs to the promises through the lineage of the fathers might be found in every land, who could stand forth as saviours upon Mount Zion for their kinsfolk, and who could make the

vault of heaven reverberate with the new song, part of which is to be—"Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

In the latter dispensation—the dispensation of the fulness of times—they who are heirs to the Priesthood, out of every nation, are to be amalgamated. National distinctions, national prejudices, and the great variety of manners and customs growing out of these distinctions and prejudices, are to be swallowed up and obliterated. It will not be the place of birth nor the race that will confer honour upon the man who associates himself with the kingdom of the last days; but it will be his virtues and integrity, his faithfulness and consequent experience, that will have this effect. Let every Latter-day Saint reflect upon these points, and not allow national prejudices and customs to warp his judgment and distort his vision, but allow his mind to expand and soar beyond the little circle to which too many confine their views, until he can look upon the entire race as the family of his Father, and the whole earth, aside from geographical distinctions, as the abidingplace of that family, until he can meet the obedient from every clime and nation, how diverse soever may be their language and previous education, as brethren, and welcome them as the members with himself of a new nationality, whose jurisdiction will continue to extend until it will embrace the good and the noble of all earth's sons and daughters.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Concluded from page 85.)

CHAPTER VIII. PRIESTHOOD.

The great "Mormon" doctrine of a Priesthood next demands our attention.

To control the unnumbered intelligencies that exist upon the multiplied worlds of space, and that crowd this lower world, it is but consistent with every natural anticipation that the sublime Governor of the universe should be found to possess some system of

government and control suited to the dissemination of his Spirit and purposes in and over all his creations.

It ought to need no argument to prove the necessity of system and order among intelligencies. All our experience goes to prove that intelligent beings, owing to the diversity of character which they possess, call as much or more for a defined system of Divine arrangement and order as any other department of the

works of God. If the natural world needs a strict and inviolable system to preserve and bring forth all its capabilities in their greatest beauty and strength, then to a tenfold greater degree does the world of humanity call for a system of Divine government and authority proceeding from the same eternal hand that arranges and preserves in such wondrous harmony the worlds of nature in their spheres. From what more consistent source could radiate out the authority to govern us than from the same hand and source whence comes every element of life, food, and raiment that pertains to our existence? As our souls call for a Divine religion to solve for us the perplexities of our existence, and to open before us a field for the eternal employ of our powers, so do our souls call for a Divinely-authorised system, in connection with which and by which such principles can be promulgated in their true spirit and character. Until we are made acquainted with the existence of such a system of Divine government and education, then, and not till then, can we see an entire completeness in the arrangements and provisions of our Heavenly Father for our happiness below.

By the revelations of the Latter-day Gospel, we learn that such a system of Divine authority does exist, and that it is (as we have endeavoured to show,) prepared and adapted to flow in connection with the principle of parentage (or, in other words, to be transmitted from Father to Son); for the principle of parentage having the influence of natural ties to cement its authority and to enforce its requisitions, possesses every capability for the social, religious, or political government of mankind. This, therefore, is its natural channel. But as the stream of parentage may become polluted, and the knowledge of God as he truly is may be lost or perverted by mankind, by a wise provision of Heaven's Priesthood (or the right to represent the Great Head of our race,) it is reserved as a separate institution, and has always to be conferred by a separate and distinct ordination to each individual, being made a conditional thing, dependent on the righteousness of the claimant and the will of Heaven, although the right to possess it may have been handed down from the

fathers. This arrangement preserves the authority of the Father eternally in his own hands, and enables him to secure that it shall only be wielded by those who will represent not only his authority, but the virtues and attributes of his character. But where the will of God is supreme—where the order of heaven is established in perfection, as among celestial beings, there priesthood and parentage are one and the same thing; that is, they are invested in the same hands.

Parentage, then, is the true and natural channel of Priesthood. But, by the eternal principles of the Gospel, mankind are entitled to their agency, which can never be set aside. Hence, when mankind have in past ages chosen to forsake the patriarchal principle and become otherwise corrupt, God has, like a kind Father, determined to save them still in due time into the order of heaven, built up organizations corresponding in arrangement to the principle of family organization, and invested in the various members of that organization the eternal Priesthood, or that power and right to direct for and in behalf of the Heavens, accompanied by those gifts, blessings, and privileges which should naturally have been handed down to mankind by the administrations of a pure and holy parentage.

Such an organization, so far as circumstances permitted its development, Jesus built up in his day, at the head of which he stood himself, taking the place of the Great Father to mankind. To act under himself, and to be also fathers to the people, he ordained twelve Apostles, and placed under them, for government of smaller divisions, quorums of Seventies, and with or under them "pastors, evangelists, and teachers."

To the members of this organization Jesus gave such delegated power and authority as modern Christians (who, not knowing the principle by which the use of such authority was guarded and wielded in safety,) almost tremble to hear of, and have concluded, in consequence, not to think or to try and understand anything about; for Jesus said unto them, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained unto them." "Verily, verily, I say unto you, what you bind on the earth

shall be bound in the heavens; and what you loose on the earth shall be loosed in heaven." By virtue of this authority, they laid down, as the delegated ambassadors of Heaven, the terms upon which mankind could have their sins remitted, saying, "Repent, and be baptized every one in the name of Jesus Christ for the remission of sins." (Acts ii. 28.) They issued decrees with all the majesty of a God, saying, "It hath seemed good to the Holy Ghost *and to us.*" (Acts xv. 28.) They called the organization of the Church over which they presided, "The pillar and the ground of the truth." They admitted the repentant through the gate of baptism into the kingdom of God, "translating them from the kingdom of darkness into the kingdom of God's dear Son;" and when rebellious, they expelled them again, fixing decrees upon their heads that were to take effect even down to the morning of the resurrection, saying, in effect, "Such an one we deliver over unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (Cor. v. 5.) Here was authority worthy of a God, and partaking of that dignity and scope of character consistent with the movements of Deity.

So complete an organization did Jesus frame, in which to invest this Divine authority, that Paul compared it to the human body, of which no one part could say to the other, "I have no need of thee; and on another occasion he said that it was as an organization "by bands and joints *fitly* joined together;" while another Apostle compared it to a building—a holy temple, with Jesus Christ as "the chief corner stone" of the structure.

The great wisdom and consistency of this organization lay in the fact that it was provided that it should be managed under the directing hand of Jehovah. The giving of such immense powers to men was consistent and simple enough, because, being invested in a system linked on to the heavens by ever-flowing revelation, those powers were to be used only under the controlling hand of the Almighty; and therefore, as those wielding them had continual access to him, and were always subject to his control, they could not materially err,—the fearfully ridiculous doctrine that

the Almighty intended to cut himself off from the right to ever say another word to the nations of the earth, or dictate their affairs, (and as he intended in future to leave all the souls of men dependent on the correctness of certain translations for their knowledge of salvation,) not having been then invented. The use of such powers was consistent enough in a Church of revelation to dictate their use, but absurd as in the case of the Church of Rome, who claims them, but denies the necessity of present revelation, by which alone man can tell how to use them agreeably to the arrangement and wishes of holy beings above.

In the light of the Latter-day Gospel we learn that, great as were the powers entrusted by this organization to man, and complete as was the system for all the purposes of a God, it was but an extension to this earth of a sublime and holy system of delegated authority which had existed eternally in the heavens. At the head of that supreme organization that fills and governs the heavens, the Father himself presides; and by the law of eternal Priesthood all life, light, wisdom, and power are centred in him to all his creations. There is nothing done, from the smallest to the highest matter of government and control in all his multiplied kingdoms, but is done in his name; and the wisdom, benefit, and blessing of every transaction are credited to him as the ever-flowing Fountain of life and blessedness. He governs the wide domains of eternity through his chosen sons, who being brought in due proportion up to his standard of holiness and perfection, and being educated in every *trait* and characteristic of his nature until he is reflected on their souls, are chosen as his representatives over his manifold kingdoms and creations.

His Son Jesus Christ is his representative to this world, and rules it for his Father. Jesus being placed to be to the inhabitants of the earth, in all matters, precisely what his Father is to him, by the principle of delegated authority he holds the entire power of a supreme and absolute God to this creation: hence his saying—"No one cometh unto the Father but by me;" and therefore is it also said, "There is none other name given under heaven but the name of Jesus whereby we can

be saved," because Jesus being placed to be to this world the fountain of creation, life, and salvation to all its inhabitants, claims of necessity that all shall be done in his name, or by his authority.

To all below him Jesus is therefore "the way, the truth, and the life." All the authority, majesty, and dominion of the eternal heavens—all the keys of wisdom, truth, and eternal intelligence, are by the Father's appointment centred in his hands to the dominion over which he is appointed to preside. There is no truth, blessing, or good of any description that can be had by the inhabitants of this world from the Father aside of Jesus, or over his head. All that the Father bestows will be given by Jesus' hands, or through his administration to this earth: therefore there is no blessing or salvation to be had from the heavens now or hereafter but what must be sought and obtained through him. In fact, there is no getting even so much as to know the Father, but through his administrations: therefore it is written, "No man knoweth the Father but the Son, and he to whom the Son will reveal him." So long as he represents truly the Father's wishes, and carries out faithfully his purposes, he is unlimited in his sphere, doing all that a God has to do. Consequently it is said, "The Father judgeth no man, *but hath committed all judgment to the Son*, that all men may honour the Son as they honour the Father." And so with every other matter respecting our salvation: it is "committed" or delegated to the Son; and all men are called upon to "honour" him precisely as though he were the Father himself, he being to all intents and purposes of salvation the Father to us, being invested with his power, by virtue of the eternal Priesthood placed upon him by his Father, being "consecrated," by the oath and covenant, "a Priest for ever after the order of Melchisedec."

The beauty and safety of this system of delegated authority, of which Jesus is to us the chief example, lies in the fact that the Eternal Father requires of him, and of all other of his sons who represent him, unlimited and unquestioning obedience to himself as their head. In order to carry out the organization effectually, and to enable the Father to govern completely through their

administration, they have to lay themselves and their own wishes and ideas completely on one side, and submit to be moulded in all things by the Father's hand. They have to take Him as their model in spirit and in policy, viewing Him and his will, as the standard of right in all things, drinking into his Spirit, until the will of the Father becomes developed within them as their own will, ruling and dictating every feeling of their souls. Acting precisely on this principle, Jesus said, "I do nothing but what I have seen my Father do;" therefore he said, "I speak not of myself, but what I hear that I speak;" and therefore also he proclaimed that he came *not* to do his own will, but the will of Him that sent him. The consistency and perfecting of the scheme of delegated authority turns on this point. Jesus' Father was to him precisely what he was to others—namely, "the way, the truth, and the life." The very principle that made Jesus the way, the truth, and the life to those over whom he was exalted lay in the principle of unquestioning obedience, devotion, and love to Him that was ingrained and imbued within his soul. With these principles established in him as his very nature, the empire of the earth, with the salvation of all the souls of men, was safe in his care. The Almighty Father could govern as completely and with as much honour and glory through him as by his own hands, because Jesus made it his business to be one with the Father in all things. He gave himself up to be ruled by the principles his Father delighted in, centering all his soul in him for light, truth, and guidance, making him his standard in all that he did, never taking the glory or credit to himself, but sacredly preserving his Father's rights, acknowledging His sovereignty in all things, and attributing to Him all the wisdom and goodness he ever displayed.

Here, then, we have one great instance of the spirit and principle of delegated authority as displayed in one standing nearest to the eternal throne; but in all the varied grades in which it exists the principle is the same. Every representative of God in his sphere holds the same species of power on the same conditions—namely, that he abides

in his head. From the smallest branch of that government to the mightiest system of worlds or universes, the principle is eternally the same. The head of each combination within the circle of Divinely delegated authority, when clothed upon with an appointment growing out of the holy Priesthood, becomes an equal centre of light, truth, and authority to all below him that those above him are to him, and consequently makes the same claims upon their obedience. Hence we find Jesus, after so meekly submitting himself to his immediate Head, demanding of those that presided under him that they should equally look to him for light, truth, and guidance, as he looked to his Father. Hence we find him saying, "I am the vine; ye are the branches. Except ye abide in me, ye cannot bring forth fruit." Let it be observed, he did not say, Except ye abide in the Father, but Except ye abide in me, because, according to the system of Priesthood, or Divinely-delegated authority, he was appointed to be as the Father to them to all intents and purposes. Hence, again, when he prays, he prayed not that the disciples might be one with the Father, but, "Father, I pray that these my disciples may be one in me." Let them but be one with him, and that was all *they* had to do. As to being one with the Father, it was his business to see to that.

This is the true spirit of the organization of the heavens—that is, where the system is established in perfection. Each has simply to look upward to his own immediate head for all the truth, light, authority, or government he needs; and thus it runs through the eternal chain of beings of every rank and grade, from those nearest to the throne of God to the utmost bounds where government in fulness prevails. The Eternal Father educates and develops his sons by the train of circumstances through which he passes them. He teaches them the principles of the eternal Gospel, and thus develops and incorporates, by growth from grace to grace, his virtues within their souls; and then allots to all their spheres of dominion, over and in which they are as complete and final a head as he is. This lifts the weight of eternal government from off one shoulder, and makes

each division self-supporting and self-sustaining. Herein is its great simplicity, beauty, and order, and the principle by which the Eternal Father can govern a million worlds with as much ease as one, all throughout this almighty system, from the lowest to the highest, uniting themselves in undying love and confidence with their immediate head, and submitting their whole souls to be moulded by the wisdom, light, and power of God as it dwells in Him. Thus a channel is kept open by which the sentiments and purposes of the Father can flow to all, and by which he can dwell in all, govern all, and be the life, light, and power of the whole system.

This, in brief, is the organization and the spirit of the heavens, or, in other words, of the holy and eternal Priesthood, of which, in the patriarchal days, one Melchizedec was so worthy a member, that it became common to call it after his name,—not because he was author of it, or the first who held it, but to avoid the two frequent repetition of the name of the Divine Being, whose Priesthood alone it is; and because Melchizedec, distinguished himself in introducing it to the world. But it was before Melchizedec, being, as a system, "without father, without mother, without beginning of days, or end of years," or from eternity to eternity,—that great endless and sublime organization by which the Eternal Father reigns in the hearts of unnumbered hosts and moulds all to his will, by which he unites families to families, worlds to worlds, systems to systems, and universes back of universes, till one will, sentiment, and course of action is found throughout immeasurable space.

A portion of this Priesthood has now been extended to this world, and that by direct revelation and by the administration of the holy angels, or under the hands of holy beings who have held it in connection with the endless chain of beings above; for in no other way could it be restored or established upon earth consistently with the order and dignity of heaven. It has been invested in the Church of Latter-day Saints, and it will go forth, making all ears to tingle, and all hearts to quake with joy or hate; for it is the vested power of God. It has been extended in past ages for tem-

porary purposes, but it is now established to prevail, and never, never be removed again. But, although the receptacle of the authority of the Almighty, it never expects to prevail further than as mankind accept it of their own freewill and choice; for no organization or principle could be eternal in its influence that did not rest upon such grounds. It proceeds, therefore, on the principle of man's free agency, appealing by its light, beauty, order, simplicity, and grandeur, but, above all, by the righteousness of its principles, to the souls of men.

As a system, it requires unlimited obedience from its followers; for no system could be perfectly controllable by Jehovah's hand that required less. But it asks obedience from Saint and Gentile only in proportion as they get to know by the testimony of God that it is true. It only claims obedience as mankind feel and know that obedience to it is a blessing and benefit to themselves.

As to its spirit, it comes not as a master, but as a father, whose authority is manifested in teaching, persuading, and advising. The "authority" which it claims is simply that which anything that blesses and comforts has to be received. It tells us that God has appointed a Priesthood, not because he wants to exalt one set of men in mastery over another, but because he can more perfectly guide or govern on this principle. It declares the spirit to crave honour or homage from mankind, because of priestly authority, to be of the Devil, and not Priesthood, but priestcraft.

In such an organization, coming in such a spirit, and based upon, led, and guided by continuous revelation, we see something worthy of a great Designer—something that could answer the purposes of a God, while in the systems of the day we see a group of motley, divided, and uncontrollable systems, without head or centre, and based on identically the opposite principle to that upon which Jesus built his Church; for while his system was, by the perfection of its organization and the principle of continuous revelation, adapted for *unlimited growth* into just as much wisdom and truth as God might wish it to receive, and was also adapted

to be turned in any fresh direction the will of God might choose, these systems are not only deficient of all this beautiful organization, but are also by their creeds fastened down, and necessitated to accept no more of the truths of heaven than they may chance to gather from the brief records of the past. *They cannot advance.* God cannot use them, if he would, for the introduction of any fresh purposes of his will. They are, by their creeds, (which forbid belief in any present revelation of Jehovah's will,) rendered altogether impracticable and useless for the purposes of a professing and ever-advancing God.

While this is the case with the world, the Latter-day Gospel, in preaching to us so sublimely simple an organization, based on the principle of ever-flowing revelation, lays before us a mode of heavenly government adapted to answer the ends and purposes of a governing God—one capable of bringing the inhabitants of the world to the unity of the faith,—a system by which every sublime sentiment of Jehovah's bosom can eternally flow to man, and by which can be transmitted to this world, as it everlastingly progresses, every feature of harmony and concord that exists above,—a system that puts mankind in a position to grow with all the growth of the heavens, and to increase in every heavenly art, science, or righteous and ennobling principle, as fast as God wishes to beautify and glorify the works of his hands,—a system, in fine, which, when associated, as in the case of celestialized worlds, with the links and bonds of paternal and filial affection, and flowing in the stream of parental authority, reaches the climax of adaptation for the government or education of the race of man.

With God at the head of such a system, and all *éternity* for the day of progress, where cannot mankind arrive? This world will take its place among the brilliant constellations of perfected abodes, where truth has conquered disorganization, and corruption and death have been mastered by the power of perfecting, ennobling, and immortalizing truth; and man in such a day of progress, and with such a Father for a guide, can yet be found among the Gods.

Let the reader try to conceive, if he can, of a system more capable of bringing mankind along on the road of unlimited progress, or more calculated to serve as a medium for the dissemination of Jehovah's purposes. Let him think, if he can, of a system more simple,

natural, grand, and Godlike. Let him conceive, if possible, of one more imitable or boundless in its adaptation, or of one in any way more worthy of a God. If not, let him bow his head and acknowledge that the principle is Divine.

HISTORY OF JOSEPH SMITH.

(Continued from page 328.)

Tuesday, 9.—The meeting being opened by singing and prayer,

Voted that Elder James Sloan go to preside over the Bradford Conference, and that Elder William Speakman go to preside over the Clitheroe Conference, occasionally preaching at Leeds under the presidency of Elder Sloan.

Elder Hedlock having spoken at great length on the organization of the Priesthood, and the relative duties of each officer according to his calling, exhorting them to consider the great work in which they were engaged, and not hinder their usefulness by being too tenacious of authority, or giving heed to little trifling matters, while the great work of rolling onward the truth be entirely forgotten.

Voted that Elder Glaud Roger go to labour with Elder James Ure in the Sheffield Conference.

The sittings of the Conference were then brought to a close by President Reuben Hedlock engaging in prayer and thanksgiving at four o'clock p.m."

The Mayor and Marshal received a notification to produce docket and other papers in case of O. F. Bostwick, before the Circuit Court at Carthage; also a similar notification to produce papers in case of Amos Davis, appealed before Circuit Court.

Wednesday, 10.—The Twelve were in Council arranging a plan of appointing Conferences.

Extract of a letter from Elder James Sloan :

"The Marquis of Downshire, who oppressed the Saints at Hillsborough, in Ireland, has had the pleasure of his son, Lord William, being killed by his horse at a hunt in England, a few weeks past; and Mr. Reilly, his agent, who aided in their abuse, has received the third attack of some paralytic affliction, and is obliged to resign his office. His son, again, who headed a mob to annoy the Saints and prevent preaching, has gone to Cork in bad health, and not expected to recover. *So much for them.*

Thursday 11.—In General Council, in the Masonic Hall, morning and afternoon. Had a very interesting time. The Spirit of the Lord was with us, and we closed the Council with loud shouts of Hosanna!

Friday, 12.—The Twelve met in Council. Rode out with brothers Parker and Clayton to look at some land.

A Conference was held at Cypy, Tuscaloosa county, Alabama. Elder Benjamin L. Clapp, President, and John Brown, clerk. Seven Branches were represented, consisting of 192 members, 12 Elders, 5 Priests, 4 Teachers, and 2 Deacons, all in good standing.

Saturday, 13.—At 10 a.m., met in City Council. George P. Styles was appointed City Attorney. I advised that the Council take such a course as will protect the innocent; that in many cases the attorney would get his pay of the individual employing him; that the appointment would be a valuable consideration, and for one year a salary of \$100 would be sufficient; perhaps \$150 the next year, &c., increasing as the city increases; and if \$100 would not satisfy, we had better have no attorney. "I would rather give my services as Counsellor, &c., than levy a tax the people are not able to pay; and that every man ought to be willing to help to prop the city by bearing a share of the burden till the city is able to pay a higher salary. My opinion is that the officers of the city should be satisfied with a very small compensation for their services. I have never received twenty-five dollars for my services; but the peace I have enjoyed in the rights and liberties of the city has been ample compensation."

I suggested the propriety of inserting a clause in the ordinance to be made in relation to the City attorney, Authorizing him to claim fees of parties in certain cases, and the small salary satisfy the attorney in cases where he can get no fees from his client. "I would rather be docked \$100 in my salary than have the \$200 given to the City Attorney by the city."

I also proposed that the Council take into consideration the payment of the police; also proposed that a public meeting be called in each Ward to see if the people will pay the police; and if they will not, then the Council will take the case into consideration.

At 1 p.m., the Municipal Court sat in the Assembly Room, where I asked Dr. R. D. Foster if he bore my expenses to Washington, or any part thereof.

Foster replied that he did not.

I stated that Dr. Goforth had said that he was taken in a secret council when Foster told him he had paid my expenses.

Dr. Foster replied that he never had a secret interview with Dr. Goforth, and gave his version of the meeting.

I then asked him—"Have I ever misused you any way?"

Foster said—"I do not feel at liberty to answer this question, under existing circumstances."

I again asked him—"Did I ever misuse you?"

He again replied—"I do not feel at liberty to answer under existing circumstances."

I then asked—"Did I ever wrong you in deal, or personally misuse you in any shape?"

Foster said—"I do not feel at liberty to answer. I have treated you Christianly and friendly too, so far as I have had the ability."

I then asked him to tell me where I had done wrong, and I will ask his forgiveness; for I want you to prove to this company by your own testimony that I have treated you honourably.

Foster then said—"I shall testify no further at present."

I then asked Justice Aaron Johnson—"Did I ever make oath before you against Simpson?"

He replied—"Not before the prosecution."

I then told the whole story.

Andrew Colton then came up before the Municipal Court on Habeas Corpus, and was discharged on the insufficiency of the papers.

After which, I preferred the following charge before the High Council against Dr. Robert D. Foster "for unchristian-like conduct in general, for abusing my character privately, for throwing out slanderous insinuations against me, for conspiring against my peace and safety, for conspiring against my life, for conspiring against the peace of my family, and for lying."

A charge was preferred against Harrison Sagers for teaching spiritual wife doctrine and neglecting his family, which was handed over to the High Council to act upon.

At 2 p.m., Elder John Taylor delivered a political discourse.

About 5 p.m., the "*Maid of Iowa*" arrived at the Nauvoo House wharf, filled with passengers from England, led by William Kay. 210 souls started from Liverpool, and nearly all arrived in good health and spirits, one smaller company having previously arrived.

Sunday, 14.—Rainy day. No meeting at the Stand. I preached on board the "*Maid of Iowa*."

Committee of the Council met in the afternoon at my Office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 1, 1861.

HISTORY REPEATING ITSELF—A HISTORICAL PARALLEL.

As striking an instance of retributive justice as we find on record is that incorporated in the history of Joseph, the son of Jacob. Its parallel is being illustrated in the developing history of the Latter-day Saints, the major portion of whom claim to be Joseph's descendants.

Joseph, when a mere boy, began to have dreams; and they pleased him so much, that he could not refrain from relating them to his brethren. The dreams betokened his future greatness and glory, and were interpreted by his brethren to indicate a time when he should reign over them, and they with his father should make obeisance unto him. They were angry at his dreams. They might not have been willing to admit their truth; but they were fearful about them—

so fearful, that they were willing to have recourse to almost any kind of violence to get rid of the "dreamer." Their first thought—to kill him—was overruled, and they sold him, thinking, doubtless, that by doing so they were effectually precluding him from every opportunity of ever having his dreams fulfilled. Who could have *dreamed* that when sold as a slave, and carried into Egypt, he could by any possibility ever trouble his brethren again with his visionary notions or their fulfilment? Yet the measures they took to prevent the fulfilment of the design they so much hated, when dreamed by their brother Joseph, were the measures which actually brought about its fulfilment!

The history of the circumstances is familiar to all. Joseph was reminded of his dreams when, as the first man in the land of Egypt next to the king, though unknown as their brother to them, his brethren came and bowed down before him with their faces to the earth; and bitterly must they have been reminded of them, at least upon one occasion, when their father having just died, they thought that peradventure Joseph would hate them for the evil which they did unto him, and they went and fell down before his face and said, "Behold, we be thy servants." Haughtily as they conducted themselves to their stripling brother when he dared to dream that they, his elder brethren, should be reigned over by him, the evil they did to prevent it placed him in circumstances suitable to fulfil his part, and afterwards produced within them the feelings of abasement and humility necessary for them to have, in order to fulfil their part!

A little over thirty years ago, the Latter-day Saints, many of them descendants of that identical Joseph whom his brethren persecuted, began to have dreams and visions of the future, and to relate them to *their* brethren. Their import was that they were destined to have rule and dominion; that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" were to be given unto them; and they were to take the rule and possess it for ever and ever. They were to be the head, and to be respected as such. The narration of Joseph's dreams produced no greater hatred in the bosoms of those to whom they were told than did the narration of these others in the minds of many of those who heard them. With what sneering contempt they listened to them! But though this was the exterior, underneath the thought of them rankled. They would not admit that there was any likelihood of their ever being fulfilled, yet they were harassed with a dread lest they should be, which prompted them to take every step in their power to prevent their fulfilment. They did not believe the things foretold; but they appeared to think that the entertaining of such views might breed an ambition which would be satisfied with nothing short of the full accomplishment of the anticipations indulged in. To prevent this, they, like Joseph's brethren towards him, concocted to kill them and blot them out; but in this design they were overruled. A few only fell victims to their malice. They tried many other plans with them, thinking thereby to accomplish their purposes and destroy every prospect of the fulfilment of the things foretold; but they were in vain. At last they determined to remove them so far from their sight that contact with them would be almost impossible, hoping thereby to completely blot out every prospect of their ever becoming what they had dreamed and anticipated. Egypt was a land no farther removed from the brethren of Joseph, and no more likely to hold him secure in bondage from ever again troubling them, than were the western wilds of the continent of America, to keep us from annoying with our presence the brethren to whom we had related our dreams and visions respecting our future. But the deportation of Joseph into Egypt did not prevent the

fulfilment of his dreams; (on the contrary, it promoted it;) neither has the deportation of the Latter-day Saints to the distant valleys of the West interfered in the least with the fulfilment of theirs. Zion will yet prove itself to be a place of security and refuge for them as Egypt did in the case of Joseph and in the case of one still more illustrious subsequently. When food is exhausted among those who thrust them out, it is not improbable to suppose that the people of Zion, being aware of what is coming, may have sufficient to spare to extend relief to them.

They have placed us in the position, by their own wicked acts, which we had to occupy to fulfil our own predictions. Our relationship to them, and theirs to us, when we dwelt in their midst, would not have admitted, had we remained there, of our becoming what we anticipated and they dreaded. Now the trouble we warned them of has come upon them. War, with all its horrors, is in their midst. Rent asunder, divided, and at enmity one with another, there is every prospect of their being denationalized. Formerly they listened to what we had to say with haughty contempt. In the plenitude of their power they felt secure, and resolutely stifled any uneasy feeling they might have had, in consequence of our remonstrances and predictions. But events are shaping to make a change in them in this respect. Misfortunes are thickening around them. They will have need, ere long, of such a deliverance as a Joseph can extend unto them—such a deliverance as the people whose dreams and predictions they would not receive, but attempted to thwart, can alone extend unto them; for their dreams and visions must be fulfilled. The power to rule and hold dominion, to control and regulate, will be lodged in the hands of those to whom the promise has been made; and when the "brethren" who thought to prevent the fulfilment by killing and banishing the "dreamers" have been sufficiently humbled, they will gladly help to fulfil the predictions by submitting to be ruled. When the constitution is raised aloft, and wise government organized and consolidated by those whose destiny it is, and who dreamed it out, both in night dreams and day visions, years ago, the remnants that are left, being tired of anarchy and being humbled by misfortune, will avail themselves of the opportunity to dwell under its protecting shadow upon such terms as they can. To continue the parallel we commenced our article with, they will then feel to say to those whom they had so cruelly oppressed, as the brethren of Joseph did to him whom they had so grievously wronged, with the feeling of abasement so natural to the position they placed themselves in—"Behold, we be thy servants;" or, as another "dreamer" has predicted respecting this event—"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; [how similar an action this to that of the brethren of Joseph unto him!] and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel."

APOLOGY.—We owe an apology to our readers for the irregularity of our issues of the *Star* for the past two or three weeks, which has been occasioned by the disadvantages attending the transfer of the printing department to our own Office, and the difficulty and loss of time experienced in rendering the new machinery efficient for the printing. This, with the labours resulting from an unusually large emigration, has unavoidably delayed the issue of the *Star*. We are now, however, in happy expectation of being able to issue our future Numbers in due time.

CORRESPONDENCE.

ENGLAND.

Leeds, May 10, 1861.

President Cannon.

My Dear Brother,—I attended meeting at Bradford last night, where we had a good time. The Saints there have been rather behind since the days of "long ago;" but I am happy to say that I am at present quite hopeful of a speedy change for the better. I sincerely pray that the spirit of humility and diligence may be sought for and obtained by the Priesthood and Saints in that Branch. I am thankful that prospects are brightening, and look forward with anticipations of pleasure to the time when the Spirit of God may again flow richly in our assemblies, and we become firmly united in the pure principles of truth, carrying out the wise counsels of the servants of God, and honouring and magnifying our high callings and position.

The Saints at Leeds feel well. I love to mingle with them; for they are warm-hearted and kind. They are all united, and feel well; and I am happy to say that the Saints throughout this Conference, so far as I have been able to visit them, or otherwise learn of their feelings, are enjoying the spirit of their religion, with but very few exceptions.

A letter from brother Clark, Sheffield, informs me that all is moving on peaceably and favourably in that Conference. I also received a letter from the President of the Hull Branch, saying that, with the exception of some sickness, all is well there.

May the rich blessings of our Heavenly Father attend you in all your labours to forward the great cause of truth, together with Presidents Lyman and Rich, and all the faithful!

Your brother in the Gospel covenant,
JOSEPH F. SMITH.

London, May 21, 1861.

President Cannon.

Dear Brother,—I find the Saints generally alive to their duties, and seemingly desirous, by word and deed to bless those who labour among them, and promote, to the extent of their ability, the interests of the cause of truth. This feeling is steadily gaining ground. The course pursued by Presidents Brown and Staines, I am con-

vinced, cannot fail to result in the unlimited confidence and support of the Priesthood and Saints throughout the District. Already many who have stood aloof for a season are beginning to rally around, and press forward with renewed energy and determination.

It is true we have here, as elsewhere, certain scribes labouring feebly and vainly to impede the progress of the work, whose *talents* (!) are mainly devoted to the publication of penny pamphlets, which are, like the boys' spelling-books, "illustrated with cuts." But of all the contemptible efforts to obstruct the progress of this kingdom that I ever witnessed, these are the most empty and void of reason. They are such miserable fabrications, full of such absurd and glaring falsehoods, that I am told the news-agents, whose business it is to profit by their sale, caution credulous buyers against placing confidence in their statements concerning us.

Among other devices for "putting down Mormonism," an assortment of most melancholy caricatures, intended to represent prominent members of the Church, accompanied by horrid-looking "Bombastes Furiosos," clad in skins and loaded with deadly weapons, exhibited as "destroying angels," are in circulation. But as these terrific images do not seem to intimidate us to such an extent as to stagnate our progress entirely, we are gravely informed that more than half the Saints perish on the way to Utah, whose loss, I suppose, is mainly attributable to the vast number of "bears, wolves, and snakes" with which the route is infested, and whose fangs, they tell us, are venomous beyond conception!

These ridiculous statements are unworthy of notice, except as they evince the calibre of those arrayed against us. I am informed that they generally have a relapse, and become exceedingly "exercised" every season about emigration time: but they mis-calculated this year, and the blow aimed at the emigration did not fall until the train had passed; yet, bewildered with the futility of their herculean exertions, they continue wildly beating the air, and vociferating incoherently—"Delusion! snakes!! wolves!!! booh-ooh!"

I am happy to be able to say that, in spite of every opposing influence, we are steadily progressing, and are increasing in numbers and confidence in the principles of truth. Within the past year there have been emigrated from this Conference about 130 persons, and during the same time have been added by baptism about 145. We are now baptizing nearly every week, and our prospects are bright for a much more rapid increase in the future.

I remain, as ever, yours truly,
GEORGE J. TAYLOR.

Norwich, May 21, 1861.

Dear Presidents Lyman and Rich,—

Since I left you at Liverpool I have enjoyed myself first-rate. I have travelled through every Branch, and am happy to say that I find the Saints feeling as well as I could expect under the existing circumstances. As a general thing, all seem to be willing to do all they can to build up Zion and free themselves from these lands, and many have the gifts of the Gospel, to the great joy of their hearts.

We are baptizing a few in every

Branch, and I can say that the work is onward, and a good spirit prevails. Brother Bull is labouring with good success throughout the Conference, leaving behind him a good influence, so that the Saints wish to see him again.

On Saturday last I arrived in this place (Norwich), and had a good meeting on Sunday. Some strangers attended. Last night I baptized three persons, and shall baptize three more this week. But while we are bearing our testimony, we find the Devil is at work to stir up the hearts of some. But I am happy to say that as yet we have no spirit to mob; and I find by visiting the strangers—those that I can approach—that "Mormonism" is looked upon by many very favourably. The Saints, as a general thing, are willing to do all they can to roll on the work; but as regards this world's goods, they are poor. The President of the Conference (brother Bentley) is labouring with a good influence, and his services are duly appreciated by the people.

Ever praying for your prosperity,
I am your brother in the truth,

E. H. BLACKBURN.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.

Two other stars have at length fallen from the Federal constellation—the Tennessee and Arkansas Legislatures have both passed formal ordinances of secession. The Governor of North Carolina has sent a warlike message to the Legislature, urging the immediate convention of the people to declare for secession. The Governor of Virginia has issued a proclamation declaring his intention to resist invasion, and authorizing the General of the army to call out as many volunteers as he would find necessary. The Virginians had seized the heights upon the Maryland side of the Potomac, and were engaged in fortifying them. A number of secession troops were there. They had also seized a steamer which communicated between Old Point and Norfolk. General Frost's brigade of Missouri Militia, numbering 800 men, were captured near St. Louis by Federal volunteers. On their arrival at that city, the mob threw stones at the volunteers, who fired, killing about 20 persons. The Southern Congress assembled at Montgomery has, by the additions to its

power of Tennessee and Arkansas, been so emboldened as to pass a law recognising the existence of war with the Northern States; and that the Federal Government will accept the challenge is now a confirmed fact. Virginia is admitted by the Confederate Congress into the Confederate States. Fort Mc Henry, at Baltimore, is reinforced. General Butler, with 2,000 troops and a section of Artillery, has taken possession of Baltimore: no resistance: martial law proclaimed. Charleston, Savannah, and New Orleans were to be blockaded within a week. The preparations for the effective blockade of the Virginia waters were complete. Precautionary notice had been issued that no vessels could leave the waters after fifteen days. Great election riots at St. John's; three people shot, and the telegraph wires cut.

Advices from Western Virginia state that a convention is to be called to meet at Wheeling for the purpose of forming a separate State out of the counties west of the Alleghanies. Thirty-three counties, it is said, will be represented in the said con-

vention, all in favour of maintaining the United States Government. It is intended to elect a Governor, members of the Legislature, a United States Senator, and representatives to Congress.

The latest advices from Missouri, May 10, state that a brigade of 800 Militia, who were encamped in the neighbourhood of St. Louis, and supposed to be hostile to the Federal Government, had surrendered to the commander of the United States forces, who, with the aid of a large body of volunteers, surrounded the camp, and caused them to lay down their arms. They were conducted to St. Louis as prisoners of war.

The *Herald* likewise publishes an account of a negro insurrection in Kentucky. It states that 300 or 400 negroes had armed themselves and formed into a company and were committing depredations—that the whites undertook to disarm them, and that several were killed.

The following is from the *Herald* of the 10th instant:—We are placed this morning in possession of the important intelligence that the threatened movement of troops upon Baltimore has taken place. On Wednesday the Pennsylvania troops, accompanied by Sherman's battery, proceeded from Elkton to the Susquehanna, where they were to embark by steam for Baltimore direct, whilst simultaneously the troops under the command of Major-General Kein would advance by the Northern Central Railroad, whose burned bridges have been repaired. A third column, consisting of some 4,000 or 5,000 men, with flying artillery, under command of General Butler, accompanied by General Harney, have been ordered to march to the same destination from the Relay House, and thus to co-operate with the movements of the other two columns. In addition to these operations, Gen. Scott was about to push troops forward to Benny's Bridge, north of Georgetown, and it is stated that large bodies of troops will soon pass into Virginia; and in the event of any hostile movement of the enemy on the line of the Potomac, 10,000 Federal soldiers can be placed on its right bank in a few hours. Meantime it is reported that the Virginians have seized the heights upon the Maryland side of the Potomac, in the vicinity of Harper's Ferry, and that the Government has the important information that large masses of troops are concentrating in that position with a view to march upon Maryland, so as to draw off a portion of the Federal troops from Washington, and thus weaken it preliminary to an attack from the opposite side."

GENERAL.

The English town of Yarmouth has been a scene of intense excitement, owing to a conflict between the Royal Artillery and the Militia. Shortly after the disturbance commenced, news reached the barracks that the Artillery were being murdered by the Militia, and in a few minutes upwards of 100 men, armed with their sabres, rushed like wild men down the Southtown-road, towards Yarmouth, to avenge their comrades. Within about 100 yards of the bridge which crosses into the town, the infuriated soldiery were met by one of the local magistrates, who contrived to keep the men in check by holding parley with the sergeants a few minutes. Finding there was no commissioned officer present, he told the sergeants to order their men back, and bid them cross the bridge at their peril. The sergeants replied that it was impossible for them to keep their men in check, and the latter becoming impatient, grasped their sword handles, and, with a wild shout, pressed forward to the bridge, carrying all before them. By this time several thousand civilians had congregated to the spot, who fled before the soldiers in every direction, spreading terror in the neighbourhood. By the aid, however, of a commissioned officer, who afterwards appeared on the scene, the men were ultimately induced to return to barracks. On the following evening another riotous scene was enacted. The Hall-quay (a wide, open plain of considerable extent) became the general scene of action, to which the respective combatants were seen hurrying from every direction, a mob of some thousands, many of whom took part in the fight, adding to the general tumult. The shops along the quay had to be at once closed, and that part of the town was literally in the hands of the combatants for nearly an hour. The road had been lately macadamised, which the Artillery tore up, and amid a shower of stones which flew like hail drove back the Militia across the bridge, the mob yelling before them. The Militia were supplied with similar missiles from the quay side, and for some time was this species of warfare maintained, the bridge being utterly unapproachable on either side. Strong armed pickets having arrived, the *melee* terminated, the Militia being in possession of the quay.

The Emperor of Austria has granted a full amnesty to all those persons who had been condemned for political crimes by the military authorities of Trieste.

Russia, according to the *Advertiser's* Paris correspondent, is in great danger of being swept by a revolutionary storm. The pretenders gain adherents daily,—hundreds of malcontents flock to their standard.

In Warsaw the police and soldiers are waging an implacable war against every article of dress and every external sign which can be suspected as serving for a political manifestation. The war is carried on in a very irritating and humiliating manner, and many persons have been arrested. Spies visit the churches, and they have been seen to mark a cross with chalk on the coats of the men praying and singing patriotic hymns, in order that they might arrest them on quitting the church. The crowd, however, noticed the manœuvre and rubbed off the marks. In the greater number of the Russian provinces, the emancipation of the serfs has given rise to difficulties between them and the landed proprietors. On one great estate in the neighbourhood of St. Petersburg, the serfs assembled, consulted together, and refused to work on the old terms. The Government despatched two companies of soldiers with loaded muskets to put an end to the mutiny. Thirty peasants were flogged, several were sent to the mines, and the remainder (about 700 in number) were plundered of all they possessed by the soldiers. At Beance and other villages in the province of Kasan, 10,000 peasants announced to the land agents that they would no longer work on the old terms, "the Czar having freed them and indemnified their masters." General Korlioninoff, the military governor of Kasan, resolving, to use his own words, "at once to re-establish order and stifle the insurrection, placed himself at the head of twelve companies, making an effective force of 2,000 men, and marched against the peasants, who were assembled in a vast plain, perfectly unarmed. He commenced firing on the peasants, and continued the fire

for more than an hour. There were 200 peasants killed and a vast number wounded. The General stated, in his report to the Emperor, that he was forced to have recourse to this severe measure, in order not to give the revolt time to extend throughout his government. Nearly at the same time similar events took place in other governments, but great secrecy is observed as to what occurred there. The law relating to the redemption of compulsory labour by the peasants in Russian Poland has been published. It indicates four different methods by which the redemption may be effected. The peasants will be finally relieved from compulsory labour on the 1st October next.

The Melbourne papers just come to hand give an account of an enormous meteor that fell in the neighbourhood of Ballarat on the morning of the 4th of May last. When first seen at Geelong, it was in the south-west; its shape was that of a cone, the base being foremost. The light was intense, resembling that of melting iron. The meteor left behind a trace of light like the tail of a comet. At one place a sulphuric smell was perceived. There was no disturbance of the magnetic element at the time. The state of the weather was very peculiar. The heat was very oppressive, and had been so for several preceding days. The meteor appeared to come out of a thin white cloud. When it fell to the ground, it exploded with a loud noise, and enveloped a man who was near in a cloud of smoke. The man was struck on the knee, which was slightly injured. Where it fell, the earth was deeply furrowed for about twelve yards.

VARIETIES.

LADIES who make themselves too "cheap" cease to be *dear*!

"Will you take something?" said a teetotaller to a friend, while standing near a tavern. "I don't care if I do," was the reply. "Well, said the teetotaller, "let's take a walk."

ARTHUR: "Mamma, isn't Mr. Blanque a wicked man?" Mamma: "Wicked, my dear? No! What makes you ask such a question?" Arthur: "Why, because, mamma, when he comes into church he doesn't *smell his hat* as other people do!"

A lady making inquiries of a boy about his father, an intemperate man, who had been sick for some time, asked whether he had regained his appetite. "No, ma'am," said the boy, "not exactly: his appetite is very poor, but his *drinkatite* is as good as ever!"

HISTORY OF PRINTING.—It is admitted by the best writers on this subject, that it was known and practised in China as early as A.D. 930—at least five hundred years before the art was known in Europe. The first invention of printing in Europe is claimed by different places, and in behalf of several persons; but, from a full investigation of the subject, the first discovery is now ascribed to Laurentius, called sometimes Costor, Koster, or Kustus, of Hærem, in Holland. The exact period cannot be ascertained, but it was between A.D. 1422 and 1436. He used for types wooden blocks, in which letters were cut. John Geinsfleiche, of Mentz, in Germany, made an improvement by the introduction of cut metal type, in A.D. 1440.